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THE COMMITTEE ON COOPERATION IN LATIN AMERICA

presents:

ADDRESSES AT A DINNER HELD IN
SCHRAFFT'S FLORENTINE ROOM
NEW YORK CITY, FEBRUARY 20, 1940.
TO WELCOME DR. W. STANLEY RYCROFT
ITS NEW EXECUTIVE SECRETARY.



DR. W. STANLEY RYCROFT

DR. RALPH E. DIFFENDORFER, Chairman of the Committee on Cooperation in Latin America, presiding, introduced in the following order:

SR. ALBERTO REMBAO, Editor of *La Nueva Democracia*.

MR. C. ROGERS WOODRUFF, of the Board of Foreign Missions of the Methodist Episcopal Church.

DR. HERRICK B. YOUNG, of the Board of Foreign Missions of the Presbyterian Church in the U. S. A.

DR. JOHN R. MOTR, of the International Missionary Council.

DR. W. STANLEY RYCROFT, newly elected Executive Secretary of the Committee on Cooperation in Latin America.

DR. WILLIAM PATON, visiting British Secretary of the International Missionary Council.

The Chairman:

THIS occasion is one of interest and significance to the Committee on Cooperation in Latin America which, as you know, has been in existence more than twenty years and is the official group in which the Christian agencies and the educational interests that have projects in Latin American countries pool their common knowledge and experience, plan their cooperative programs and set forward the Evangelical Movement in these countries.

In recent months we have been very fortunate in having a number of our friends visit Latin America. Tonight I am going to introduce a few of them for some brief messages which, I think, will give us a little background for the address of our guest of honor.

First, I am going to introduce Señor Alberto Rembao, editor of *La Nueva Democracia*, who is more and more making a place for himself through the paper which he is now producing, both in its contributed articles and especially in his editorials. He was a delegate to the Madras missionary conference and has more recently been in Mexico and Cuba — Mr. Rembao:

Mr. Alberto Rembao:

WHEN Lenin went to heaven they would not let him in. In view of the fact that he had already been at the other place with similar result he was in an embarrassing situation. When St. Peter asked whether he was in trouble he said yes, that he could not get in and he had no place to go. That is really worse than any other predicament.

So, another man at the door asked him whether he had \$5 with him. Lenin said he did. "Well, for that amount," said the man, "I can smuggle you in, because I can go through the customs without inspection." So, he put Lenin inside a sack and took him in.

Once inside he asked Lenin whether there was any place special he would like to go. Lenin asked whether Karl Marx was there. He said, "Yes, he is here; I will take you to him."

He took him to Karl Marx, who was there writing another book. The fellow just dumped the sack on the floor before Mr. Marx and said to him, "Here is the interest on your Capital."

Now, this story is not Russian; it is Cuban. I was in Cuba last October and I came back thinking in terms of capital and interest. I noticed that the Church of Christ had invested some capital, human capital, in Cuba. I saw living bonds of the Bank of the Lord. I saw there men by the name of Smith and Neblett who had been there for 30 or 40 years, and I saw a blind man who is running a school, and because he is getting on in years he has a dozen or more of his former pupils who are running the school for him under his supervision.

I saw that the Mother Church, the capitalistic church, if you please, had invested some men and women in Cuba. I also saw the interest on the investment. For, you get the point, the capital is the Mother Church and the interest is the daughter-church. Well, when I saw the church, the daughter-church in Cuba, and I do not mean the Synods, or the Bishops, or the Superintendents, nor the Secretaries, but I mean the lay men and women, the common people, the folks that are the soul and the marrow of that thing which we call the Church Triumphant, I saw the church there, and I saw that it was a young church. Those young people were the "products" of the evangelical schools.

I saw there many people, men 30, 40 and 50, young people in their 20's, and I saw them powerful in the life of Cuba. There was one Cuban boy, married to the daughter of an American missionary. He was critical of the missionaries. He said, "I get mad at my father-in-law because he does not do this or that. I am, however, convincing him and he is coming to see my point of view."

Of course, the boy is getting older, too. He went to Santa Clara to the Congress of Religious Education. Nobody had advertised my coming, but when this boy saw me, at once he shook hands, and so forth. He went to the telegraph office and said, "I want to pass two telegrams," and he passed two telegrams, as they say in Cuba. One telegram was to the National University, Department of Philosophy and Letters, and the other telegram was to the Institución Hispano Cubana de Cultura in Havana, the highest learned society in Cuba. What he told them was that I was there and that he wanted them to use me.

Well, they used me. I spoke at the University five consecutive times, and I spoke at the Hispano Cubana and they printed my speech, and they gave me 50 Cuban pesos for my expenses.

Now, one would say that they did that because I am very good—and perhaps I am. But, that is secondary. The primary thing is that it was a Cuban boy who did it, otherwise it would not have happened.

So, that is a report from Cuba. I could give you many other reports. I could tell you of the meeting in the open-air restaurant in Santa Clara, where we had fellowship, no drinks or smokes, but plenty of fellowship.

The note there is one of optimism. It is the Madras note, that Evangelical Christianity is a world affair, that Christ is king today in every single region of the world under the sun.

I got that note from many Christians. I spoke at the American Church. I made it a point to invite all my Cuban friends and the English to come to the English services. One lady writer when she came out stopped me. She said, "Mr. Rembaño, I was astounded. I have been thinking of tragedy and of suicide, and I was astounded at the note of optimism that I saw in that gathering."

So, my brothers and sisters in the Lord, the Gospel is a living and moving factor in Cuba.

The Chairman:

MR. C. ROGERS WOODRUFF is the Assistant Treasurer of the Board of Foreign Missions of the late Methodist Episcopal Church. Last year, he spent five months in South America looking into the problems and the possibilities of the Evangelical schools.

Mr. Woodruff:

THIS trip took me into Panama and Peru, Bolivia and Chile, Argentina, Uruguay and Brazil. It was intensive travel in trying to acquaint myself thoroughly with the work of our particular church, and of the Protestant Church as a whole in those countries.

It is common knowledge that the educational efforts of the Evangelical Church in South America are at this particular time laboring under great difficulties.

The coming struggle for Latin America has come, and with an increased spirit of nationalism which results often in an anti-foreign feeling which has expressed itself in so many, many ways. All of these forces are at work which make the future of our schools and the future of our whole movement a very grave question.

I had this brought very forcibly to my mind, particularly in Bolivia, where I arrived the day after their President was shot. I stayed there for two and a half weeks during the revolution which followed the death of the President, and was at the school at the time when the student body was called on by the revolting forces, the University group, to join in the revolution.

The man who made the approach to the student body was a graduate of our school. It called to my attention how closely we, as a Protestant movement, and our schools in particular, are related to what is going on in South America today. I feel that increasingly we will be related to what is to go on in the immediate future.

One hears, from time to time, from the individual missionary reports about such things, but in order to sense our relation to it one really has to see, in consecutive weeks, all of these schools and then one is tremendously impressed with the position that we as an Evangelical group occupy in what is going on in Latin America today.

One also gets the impact of the importance of these schools. During this particular trip I visited some 20 schools of our Methodist denomination, which schools have an enrollment of over 10,000 students. Every year over 10,000 young men and young women, many of whom unquestionably will be the leaders in South America tomorrow, are in our schools and related to our Evangelical Movement, to a greater or lesser degree.

While I was impressed with the opportunity that we have in our school work, I was also impressed with the fact that these schools are facing a crisis today, even to the extent of whether or not they can continue to operate, at least in the terms in which we think they ought to operate.

It is going to take the very best of our cooperative thinking to face these problems.

One sees on every hand examples of cooperation, but there is still much to be desired along that line. I feel sure that in the days immediately ahead of us it is going to take the very best of our corporate thinking to handle wisely the problems that face our Evangelical Movement in South America today.

The Chairman:

DR. HERRICK B. YOUNG was a member of a deputation of several persons from the Presbyterian Board of Foreign Missions, who spent a good deal of this last year in South America.

Dr. Young:

AS WE travelled down the one coast of South America and crossed the Andes, and came up the other side, we were impressed by the certain emerging trends in that great neighboring continent.

To try to understand these emerging trends, we went back into some of the cultural pattern behind. Having spent 10 years as a missionary in the Near East, I was impressed by the cultural carry-over from the Near East to South America as one of the very definite, basic patterns behind modern South American life.

The Arabs, of course, as they swept along northern Africa to Spain left there a great imprint which was transported on to South America. One finds culturally, philologically, artistically, in many different ways an outcropping in South America of what we have come to know so well in the Moslem Near East.

I found it interesting to compare the situation in these two major areas, to see how for centuries in the Moslem Near East it had been Islam, and the Turkish Empire that had held a combination grip over men's hearts and souls, and in the same way, after the Spanish Conquistadores came, with church and state together, you had the same dual system in South America, politically and religiously.

And then came a revolt, and the establishment in both parts of the world of political units, republics, so-called, in both parts of the world, dictatorships as a matter of fact, and, as one finds in both those major areas, a turning away from the religion that was forced upon the people, as a result of the present-

day educational and scientific attitude. It is interesting to see so many similar reactions in this groping and searching for something to take the place of what appears to be outmoded in the light of present circumstances.

As we visited country after country, as I had the privilege of speaking to the students in the University of Chile, at Santiago, as we met student groups in other parts of South America, we found exactly the same reactions that one finds in Cairo and Bagdad and other places. There was a questioning attitude, a refusal to accept what has been accepted in the past because of dogma, and a wonderment that Christianity has anything to offer in the present day, and a willingness to accept Christianity when it is dissociated with historical Christianity in the area of South America.

It was most heartening to find in Brazil a tremendous eagerness, wherever we went in that vast country, which vastness in size is only exceeded by the vastness of opportunity. Mile after mile, by rail, by car, by mule, as we travelled we were inspired to see towns growing up here and there without any church of any description Catholic or Protestant, but a missionary going in and starting a group which was growing into an Evangelical unit.

As one realizes that the population of Brazil has almost doubled in the last 20 years, from 30,000,000 to 48,000,000, as one realizes the great emerging opportunity there, one covets the sincere interest and enthusiastic interest of all of us here in this land.

Certainly our neighboring continent is turning toward us here in a more friendly way than ever before, and we have a tremendous responsibility to present ideals as well as ideas, the ideas of Christ in the Evangelical challenge to South America.

The Chairman:

At Madras last year was the first time any considerable delegation from Latin America had been in an international Evangelical Church gathering. There were a few at Oxford and Edinburgh the year before. But at Madras for the first time since Edinburgh (1910) the Latin Americans were well represented, from the West Indies, from Mexico, from Central America, and from both the East and the West Coasts of South America.

At Madras they sent a committee to Dr. Mott and reminded him that it was, I think, over 30 years since he had visited any country of Latin America. They petitioned him to make a visit this year to their lands and to do it rather thoroughly, in his characteristic manner of effective influence for cooperation and unity and the larger interests of the Christian world mission. Dr. Mott very kindly consented to consider that invitation and finally decided that he would make these visits. He has already made the first one, having been to Mexico in recent weeks. A few weeks hence he will go to Cuba and Puerto Rico, and then this next summer he will go down the East Coast to Brazil and to Uruguay and the Argentine, and possibly also to Paraguay.

So, it is a matter of unusual interest to our whole Latin American movement tonight to have Dr. Mott here and to have him share with us some of his impressions of his visit to Mexico.

We shall certainly look forward, Doctor, to the days when you come back from the East Coast, and from the West Indies, to hearing more of what you have to say about those countries. Dr. Mott, Chairman of the International Missionary Council:

Dr. Mott:

THAT delegation referred to caused my conscience to tremble. They had prepared themselves in a most exhaustive way. There was a great deal of exactness about their appeal. They sent me a notice, "You have been nine times to the Far East since you have been in Latin America; you have been six times in the Near East since then; you have been three times on extensive journeys to Africa and four times on shorter journeys." "Likewise," they said, "we notice you have been at least once every year in Europe during that time." To their amazement, they said, this was the fourth time I had been in India since I had been in Latin America.

And, absorbed though I am just now in the midst of three wars, Japan and China, Russia and Finland, and the middle countries, absorbed in a way that I fancy very few are, you will not think I am strange when I say that I am on a cross daily. Then it occurred to me that probably because of the very fact that I am involved in all of these wars, and the burdens they bring to our International Missionary Council, not to mention other organizations, a journey to Latin America might serve as a relief. There suggested itself the plan of breaking Latin America into four or five divisions.

As has been said, I have taken the first one, Mexico. Shortly we will take Puerto Rico, and bring in the Dominican Republic. Then, in April, Cuba. And, beginning in May and running on toward the end of the summer, the eastern part of South America. I will have to leave the western part until a later time.

Now, I have just come out of revolution. I have found Mexico in the process of, in some ways, the greatest revolution with which I have had first hand contact. And I have come away very much in sympathy with the revolutionists. Anything I can do to strengthen their hand I want to do. I don't know if there is anything more important than having our Protestant and Evangelical work to strengthen their hands. And,

what do I mean? I mean the revolution that is seeking to fragmentize, to divide the land that has been concentrated in the hands of 2 per cent of the population for four centuries. That is a revolution that has my full backing.

Then, I found there that they are seeking to come to close grapple with the problem of the still vast, almost limitless wealth of underground resources. . . .

Then I found 4,000,000 of as fine Indians as this world has ever known, and having been treated even far better than we of the United States treated our Indians; the Canadians did somewhat better with their Indians but none of us Anglo-Saxons have done the right thing by the Indians. There is still a chance in Mexico. Therefore, that aspect of the revolution of a people, I say, of four millions of a fine type, struggling out into liberty in their own land, has our sympathy.

Then, I could not but be responsive to all that I heard as I talked with the Minister of Education, and with people of our various denominations that work down there, concerning the backwardness of education in that country. I, therefore, welcomed the educational revolution.

While there are some things about it that cause us missionaries solicitude, we could not but be in sympathy with the objectives. So, I say, here is revolution. You could sum it up, it is warfare against ignorance, against poverty, and disease, and strife and superstition, and I would add on behalf of our Evangelical forces, against sin.

It is a *revolution*, and you do not understand Mexico, and we cannot begin to understand what God is summoning our Evangelical forces to do, without bearing this in mind sympathetically.

You ask me, "What are we summoned to do?"

Well, putting it in very terse form I would say, in the first place we are summoned to recognize that we are living now in a day of God's visitation. Visitation on whom? Well, yes, on the Mexicans. But, I think, even more on the United States of America!

Visitation in a double sense. Visitation because of the sins of ourselves, and of our ancestors—notice my language—and visitation in a second sense, that the loving heavenly Father brooding over His vast human family is today brooding over Mexico, and, I am glad to believe, brooding over the United States of America to create in us a horror of the sins, even of the past, but to pray that God may keep us from sins of omission at this time of visitation.

We are summoned, in the second place, to look upon our difficulties as our salvation. I am saying this to every Church here tonight that has work in Mexico. There are difficulties in the path and they are our salvation.

Never was I so thankful that I was in an impossible situation as down there in Mexico. It got me into an attitude of humility and of open-mindedness, of eager desire to learn and to sit at the feet of that government and of these people with whom I differed so sharply, and sit at the feet of the missionaries and the Mexican Evangelicals.

It was a great thing to me to find myself in the presence of the impossible, find difficulties mountain high on every hand, the greatest concentration of major unsolved problems that I ever faced. Yes, I thank God for it. I think it called something out of me that I had not had brought out before.

I say we are summoned, we Christians that God gives the inestimable privilege to enter into the fellowship of the sufferings of these people whom we have been serving. We are called upon to look upon these not as stumbling blocks but as stepping stones to lead us into something that will cause His power more heavily to fall upon us.

We are summoned next to evolve a program that will be much more relevant to the things that have caused this revolution.

Every hour of that conference, my friend, (referring to Dr. Rycroft), that you and I attended in Mexico seemed to me a golden hour in helping us to adjust ourselves to get out of old grooves and to say, as we did there hour by hour, "Is what

we are doing relevant towards what is oppressing these people day and night? Is it relevant to every voice in that revolution? Is Christianity designed to furnish the lead, or are we to trail?"

We are summoned, in the fourth place—and this is very important—to a wise, yet very marked, expansion.

Now, you say, "Can we expand?" Well, my friends, our forces there have been tremendously depleted. We are undermanned all over Mexico. We are overburdened and we are overwrought. I did not meet a missionary who did not give me that impression. The same is true of the nationals.

There is probably no field where the workers are under greater strain right now and what I call a wise but unmistakable expansion is more highly needed.

We had two very interesting consultations. One where we had a cross section of missionaries, men and women, where I was able to put the question, Are more missionaries needed, and would they be wanted? Then, a still more significant one, where with the leading nationals of the nine Evangelical Churches I put the same question, Are more missionaries needed, and do you want them, and what do you want them for?

Out of these two most instructive conferences, I have drawn up thirty-one things, all of them exceedingly important, which missionaries are wanted for, which they are permitted even by this government to do. Now, follow me closely, they are permitted by the present law and administration of these laws, to do. That is these thirty-one things. . . .

We must lend ourselves to this program of wise expansion along lines that are within the law of the country.

So, I think, my friends, that great days are ahead of us in Mexico. Wherever God puts a handicap, or an obstacle, or something that you say is impossible, that is the place He is primarily likely to break out.

Now, my next word is that we must liberate a vastly greater lay force. There are some things that even the Mexican ordained man may not do as freely as once. But the place of the

layman is right down there in Mexico. They have a free hand all over the place.

The next thing is, listen more attentively to that new generation. A lot of them have lost the way. Some never found it. But I found it as I went to sit at their feet. The last 48 hours that I was there, after I was through with my two addresses a day to the various churches, and these three days of conference, and to the men of large affairs, and calling upon officials, and so on, I said, "Let me at the students, even if it is vacation time."

They said first, "We cannot get them together," But they managed to pack a large room. After I dismissed all but the Evangelical students, we came down to the business of the evening. That little cluster taught me lessons I had not gotten from their fathers and mothers, as they described their emotions, the tides of their feeling and thinking.

Another challenge came to us, and that is with reference to leadership. If we cannot send in ordained missionaries how are we going to get leaders? You can send in the ablest men in the United States and Canada and the other countries, the ablest men and women, if they have some high specialty, something where they can speak with authority. I see ten men and women that we simply must get in there, people who can do what some of our missionaries might not have done in ten years, if we can put them in there alongside the government, and getting together with little clusters of people. Their great specialty will become known. They will be listened to.

Notice I am entering a plea that we pick out twenty to thirty best Mexican young men and women. There are lots of brilliant ones. It will be hard to hold the number to twenty or thirty. Pick them out, let them go to the most advanced institutions in North America, Europe and elsewhere, and let them stay in training much longer than did their predecessors, longer than do the average missionaries. Keep close to them all through that training process. They will be heard from eventually, you

mark my words. If anybody is doubtful about what I am saying, I want you sometime to cross question me.

Now, the most important thing of all, however, about this matter of leadership, is that we shall set in motion processes of retreats and home training, and of refresher courses, and all that we associate with taking people who have average equipment, and turning them out as the most fruitful of workers.

We might as well turn from Mexico unless we are prepared over there in Mexico to do what we are not yet doing, present a united front, we nine Evangelical denominations; a united front, a united fellowship, then united planning, then united action, then nothing can stand in front of us, mark my language.

I hope my visit helped to this end. But I am looking at the faces of those, every one of whom will have to do something if we are to save the situation. Of course, with me the last word is the most important. If you forget everything else keep this in mind: Henry Martin used to say on his way out to the mission field, when he landed over there on that coast, he said, "Crosses, crosses, everywhere, but when will the emergence of the Cross be preached?"

I said this time, "The face of Christ encrusted, encrusted, in every chapel, in every shrine, in every cathedral, but when will Christ be unveiled?" And I found Him being unveiled. Forget everything else. This is our greatest task there, to draw the veil aside from the face of Christ.

The Chairman:

I now desire to present to you the new Executive Secretary of the Committee on Cooperation in Latin America, who, with his wife, arrived the latter part of January.

Mr. W. Stanley Rycroft was born in Lancashire, England, of Wesleyan parentage. His father was, for more than thirty years, a lay preacher in the Wesleyan Church. He served in the British air force in the War of 1914 to 1918, and I think possibly has come down to earth more times than any of the rest of us, for he was shot down twice and once collided in the air and fell, escaping without injury twice and was badly wounded another time.

Then he went through the University at Liverpool, leaving it in 1922. He was a Student Volunteer for Foreign Missions and wanted to go to China. But, just then Dr. John Mackay got hold of him and persuaded him to go as a missionary teacher to Lima, Peru, under the Free Church of Scotland. There, in the school for boys in Lima, which we always associate with Dr. Mackay's name, he was a teacher for many years, was vice-Principal from 1936 to 1939, when he left to come here.

While he was in Lima, he was associated with many civic and educational enterprises, being actively identified with Lima's enthusiastic and influential Rotary Club, and the Board of Directors of the Y. M. C. A., and was President of the Evangelical Union of Peru, which sent him as a delegate to the Madras conference this last year.

When he accepted the call of our Committee to become our Executive Secretary, he flew to Mexico, in order to be there on this momentous visit of Dr. Mott's.

Today here in New York he met his Committee for the first time. He gave us, in this committee, after his introduction, one of the finest analyses of the Evangelical movement in any country which we had had in a long time.

Before presenting him, I want to introduce Mrs. Rycroft. One of her most distinguishing features is that she is the mother of two grand boys, about nine and ten years of age.

Mrs. Rycroft, I am glad to present you.

Now, may I introduce Mr. Rycroft?

Dr. Rycroft:

I wish I could express to you all the emotion that I feel as I stand here tonight. I thank you with all my heart for the warm welcome you have given me. I feel it an honor to be introduced in this way to the great missionary community, of which you are a part.

I am glad Dr. Diffendorfer has reminded me that I am a Britisher, because I had almost forgotten the fact, you have made me so much at home, and I feel, already, that I am one of the group here.

As an outsider coming to the United States for the second time—I was here five years ago, just passing through—I was struck with the great organizing abilities of the people of the United States. I think that the missionary enterprise is one of those undertakings that is more organized here than anywhere else in the world.

I wish, first of all, to pay a tribute to the one who has occupied the post in which I now find myself, for the last twenty years or more, I mean Dr. Samuel Guy Inman. I think it would be right for me to say here tonight that it is going to be a very difficult thing for me to follow in the steps of such an able and versatile man as Dr. Inman, who has poured out his life for the cause of Latin America and for the people he has loved and does still love.

Now, I confess, I also love the Latin American people. I have lived over 17 years among Peruvians and I have come to admire and to love their charming qualities, their warm-heartedness, their generosity, and their sympathy. And now I wish, in the Providence of God, to devote all my time, energy and thought to the great task of promoting Christian work in Latin America. I think that would be the greatest service that I could render these countries.

When I received the call to occupy the post of Secretary of the Committee on Cooperation in Latin America, I hesitated only because of my own lack of preparation, my own inadequacy for the great task which I felt would lie before me.

But, I was never so sure of a divine call as I was of this one. And, poor and inadequate though my preparation might be, I felt that if God were calling me He would give me the necessary strength of mind and heart.

As I enter in these first days upon this important work, I feel very strongly that I count upon the good will and cooperation of people just like you who, I trust, are interested in Latin America. And, if some of you are not interested, it will be my responsibility to make you interested and to make you Latin-American conscious.

Now, I could not begin to tell you all about Latin America tonight. Latin America is a superlative land, a land of the biggest things. We have there the largest, the longest rivers in the world. The Amazon system itself has 50,000 miles of waterway navigable by anything from ocean-going liners to motor launches. We have some of the biggest mountains in the world, the vastest forests and the most extensive unoccupied territories in the world. Brazil itself is larger by 200,000 square miles than North America, excluding Alaska. It has been calculated that if Brazil were populated to the same degree of density as is England, or Belgium, it would support the entire population of the world in addition to China's millions. The population of Brazil is only 43,000,000, and we consider that a large population in Latin America.

It is also a land of great contrasts. Just think of the climatic contrast. You have in the forest country, in the tropical forest, a rain-fall of 300 inches a year. And you have also a desert like Atacama where no rain falls, or there is no condensation for years at a time. Then there is the contrast of density of population. In Puerto Rico the density is 450 inhabitants to the square mile. In the forest countries in South America it is one inhabitant per square mile.

There are great modern cities, like Buenos Aires, Mexico City, Santiago, Rio de Janeiro, Lima, and others, where you have large modern buildings with all the characteristics of

great modern cities. On the other hand, you have also the primitive huts of those who have just emerged from the Stone Age. And while you have the savage tribes, many of them untouched in the forest countries and the Indians with their unutterable spiritual needs, you have also some of the most distinguished and most cultured people in the Universities and intellectual circles that you can find anywhere.

What greater contrasts could you find than in Latin America? I have only just touched on a few of them.

What is, then, our task in Latin America? If we could project ourselves fifty years into the future, and see Latin America objectively, I am sure that we would be able to say, without exaggeration, that the present period, in which we are living is, above all, a formative period. These twenty Latin American republics are, I should say, in the stage of adolescence, which is, of course, the most impressionable period in life. And these young peoples have all the characteristics of young people. That is to say, they are susceptible, sensitive, increasingly self-conscious and in many cases willing to take advantage of the mistakes of others.

But, what is basically important is that they are in the formative spiritual stage when they are laying the foundation of their institutions, when they are molding all their social and spiritual patterns and setting goals for themselves. That seems to me to be the crux of the matter.

Here we have these great Latin American countries almost at our doors. When we think of missionary work we often think of the Far East, of China, Japan, and Africa, and we have often forgotten that our Latin American neighbors are great missionary lands too where the spiritual opportunities are only equalled by the needs. Now I know that it is very often the case that we forget the things which are nearest at hand. There were many sights which I never got to see while in Lima during seventeen years and which tourists saw when they were spending one day in the city. I suppose it is the same here in New York. I

feel that perhaps many Christian communities have not been conscious of the great spiritual problem of the destiny of the Latin American peoples.

In the European conflict the war of ideas is not a mere episode in hostilities. Rather the hostilities are an episode in the war of ideas. I mean to say that at the present time millions of people are choosing consciously or unconsciously the things they would wish to conserve of the past and are also choosing the things which they would wish to create in a new world which, I believe, is being born.

Do not think for a moment that Latin America is an isolated land, cut off from the main currents of thought and action. New ideas are surging around these countries by means of the press and publications. You can go to the bookstalls in all the different capitals and you will find the latest books on Europe, on the situation there, on Fascism, on Communism, and national socialism. And thinking people are keeping up-to-date. Many voices are being heard, and many challenges are being made especially to the youth and to the intellectuals of these lands.

Isn't that, in itself, a challenge to Christianity? Isn't that a challenge to us to support our missionaries, and send all that we have in the way of Christian ideals, transmitted by different means, by literature, by education, and by evangelical work in the broader sense, so that these people will hear the authentic voice of Christianity and will feel in their hearts the inescapable challenge of the Christian message?

I had the privilege of going to the Madras Conference as a delegate and there I received a new vision of the Church as an instrument of Divine power, an instrument which would convey to the people of all communities not only the great Christian principles for personal and for social living, but also make known the living Christ.

And that has something to do with my accepting the call to the position I now occupy, because I felt that the great problem of Christian work in Latin America has to do precisely

with the Church, and that all the most pressing problems of the Evangelical Cause lie around the Church which is growing up in these countries. I have felt a missionary call to do just that thing, to spend part of my time in Latin America discussing with missionaries and workers their problems, the problems of Sunday School work, of ministerial preparation, literature and all the other problems that vex the missionaries and the workers in these countries. I hope to spend a lot of time with them on the field.

I feel that the people of South America have never known the real Christ. They know the babe in arms, they know the Christ crucified; in both cases a weak Christ and an object of pity. But, they have never known the living, resurrected Christ who transforms human life.

Now, I could spend hours here tonight giving you stories and instances of just this very thing and I feel with all the earnestness of which I am capable, that the Christian Church in Latin America must do that very thing, it must give these people the living Christ. It must unveil the face of Christ, who, if He be lifted up, will draw all men unto Him.

Unfortunately, it is true that we have introduced our unhappy divisions into Latin America. Someone has said that the effect of this has been that it is almost impossible for the indigenous church in Latin America to have any decent heresies of its own.

I could also keep you here a long time telling you of just why the Committee on Cooperation can contribute to the Christian Church right across Latin America. Because of the lack of cooperation we are sometimes working at cross purposes, we are overlapping. This morning we were told in a committee that three people had translated the same book into Spanish in three different places. There are many instances of a lack of cooperation and comity. Also, I am sorry to have to say, in some cases there is a feeling of rivalry, and misunderstanding.

Now, I feel that the figure which fits the case is just this, that the Christian forces are an army. I have been called to

headquarters, but I hope I shall never forget the people who are fighting in the front line and are facing the real problems. I hope I can visit them often enough to be able to feel their problems and keep in touch with them and be able to come back and report to the general staff what I have seen and heard in the front line trenches.

An army is composed of different regiments. You have the Baptist, the Lutheran, the Salvationist, and the Presbyterian regiments. Let me tell you a story of an incident that happened in the streets of London where a policeman held up the traffic and called, "Pedestrians cross the street."

He noticed that an old lady stayed on the sidewalk. He went over to her and said, "Why don't you cross, madam, when I call for the pedestrians?"

She said, "I am waiting for you to call the Methodists."

I think our Chairman was waiting for me to call the Methodists.

What I feel is this, that this army in South America needs more of the spirit of adventuresome forward-looking. In many cases we have settled down to our task. There is apparently nothing more that can be done. Perhaps we are satisfied with our work and have lost that spirit of aggressiveness.

Now, to use a military phrase, the best means of defense is to attack. There in Mexico we found a well-nigh impossible situation, and when the situation is impossible, when you cannot defend yourself, you must attack.

And that is what we need in South America. We need to give these people that spirit of aggressiveness that will enable them to go forward. But they must go forward together, and I feel increasingly that this army has got to go forward and co-operate one regiment with another. We must sink our differences because of our loyalty, our supreme loyalty to Jesus Christ.

It has been said that South America is the neglected continent. Someone else said, later on, that South America is the continent of opportunity. God grant that it may never be said that South America is the continent of neglected opportunity.

You have all heard of the Monroe Doctrine which says America for the Americans. Moisés Sáenz, a Mexican, improved on that and said, "America for humanity."

I am here tonight to tell you that the Christian Church must have for its motto: America for Christ; and Christ for America.

The Chairman:

IN OUR Committee meeting today, we authorized Dr. Rycroft to proceed to Cuba and Puerto Rico with Dr. Mott, and also down the East Coast with him this summer, thereby giving him the opportunity of getting acquainted with the groups of leaders which Dr. Mott is going to draw together for his conferences, and to make his own studies of our whole field as quickly as possible.

We also found it unnecessary to do more than to review the five or six points which we had laid out for the program of the Committee on Cooperation in Latin America for the future, because we had outlined these points for ourselves before we sought our Secretary. We sought a Secretary to meet those points. That is, we had definite things which we wanted to accomplish through this committee in the years to come.

Those six things were: first, to visit the field and to encourage organizations of unity and cooperation in every land of Latin America.

Secondly, to give particular attention to the development of the Christian ministry and of assembling and training the lay forces.

Third, to study and expand the use of Christian literature. This is the hour to expand our literature program in Latin America.

Fourth, to further the program of Christian education.

Fifth, to foster the rapidly growing youth programs.

And lastly, to study further, especially on the background of Mexico's experience, the reconstruction of rural life and the uplift of the indigenous populations.

Now that is, very briefly, what we have set ourselves to do, and we are very happy, indeed, Dr. Rycroft, to have you here tonight and to have you share with us these convictions of yours. You will find in this group and out beyond them hundreds and thousands of others who will not only warmly welcome you but will extend their right hand of fellowship and pledge to your their cooperation.

I desire to present a guest and friend, a distinguished Christian leader who has come to us from London, Dr. William Paton, a secretary of the I-M-C.

At the close of his word of greeting you will stand and he will dismiss us.

Dr. Paton:

I THINK all of you know that at Madras, the place of Latin American Christianity in the whole ecumenical movement of the Church was finally accepted.

There were two very distinguished Bishops at Madras, the Bishop of Winchester and the Bishop of Guildford, and they both said to me that the thing which almost most impressed them in Madras was the existence of something of which they knew almost nothing at all, namely, the small but vigorous and virile Evangelical communities in Latin America.

I hope very much that Mr. Rycroft will not entirely forget his ancestry, and that he will, from time to time, stimulate the growth of interest in Latin America among his former British friends.

I would like most earnestly, on behalf, if I may, so to speak, of the British missionary Boards to offer him Godspeed in our name as well as in his work for North America.

The Grace of our Lord, Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with us and with all for whom we pray, now and forever. Amen.

THE COMMITTEE ON COOPERATION

IN LATIN AMERICA

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